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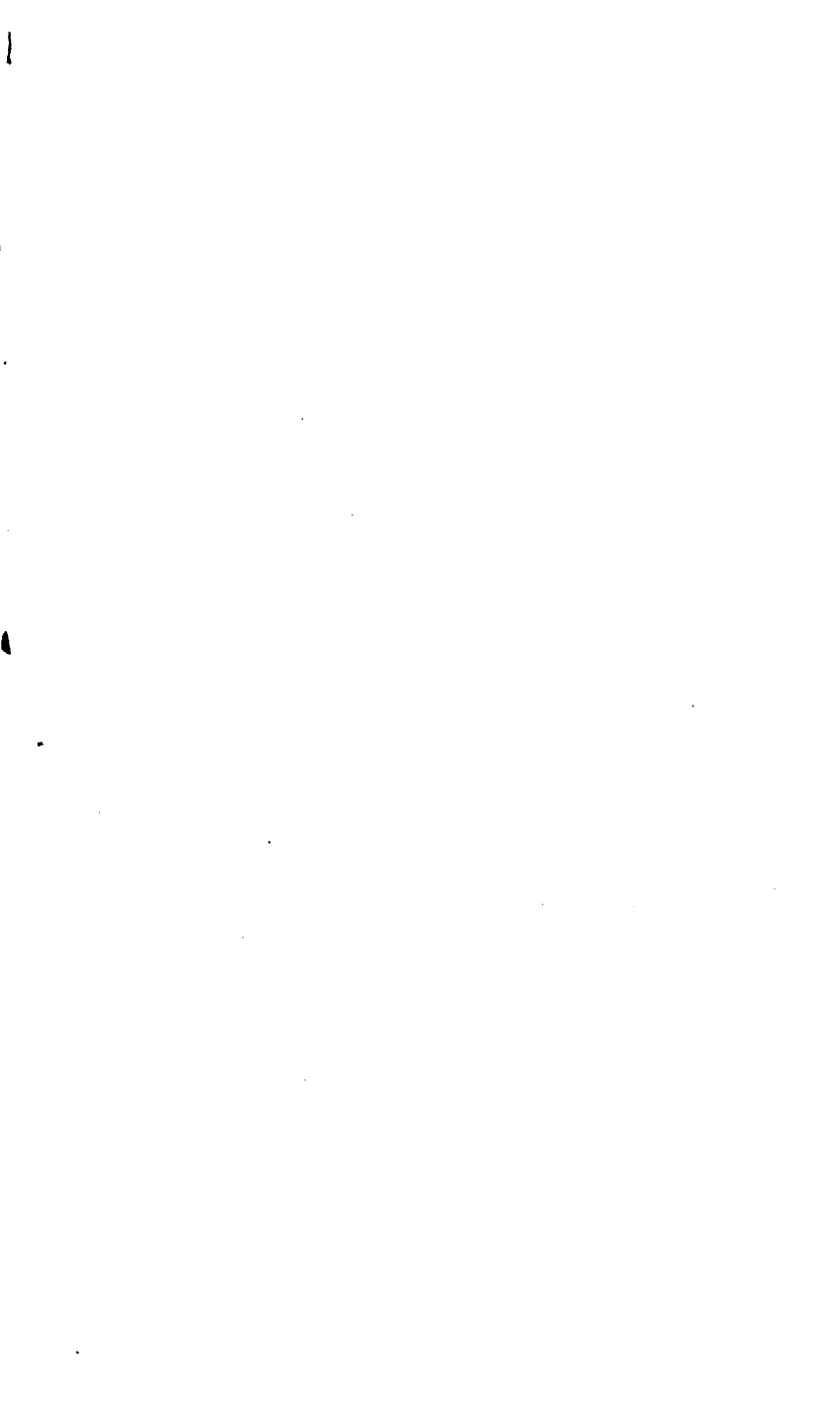
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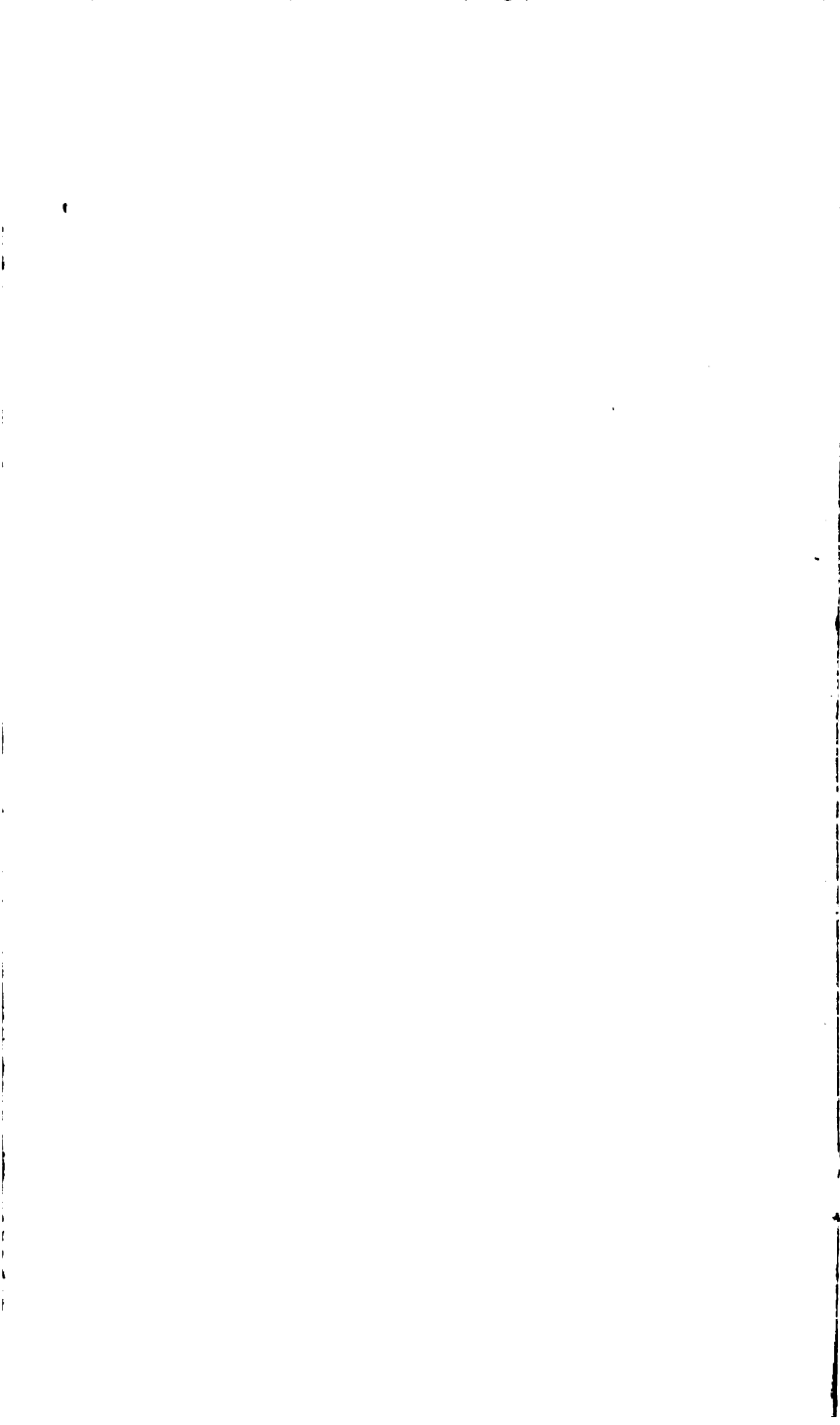
GIFT OF

THE AUTHOR



















# Science

AND

# Superstition

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Samuel Eugene Stevens, M. D.

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*" An infant crying in the night —  
An infant crying for the light ! "*

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Truth Seeker Company

New York

1913

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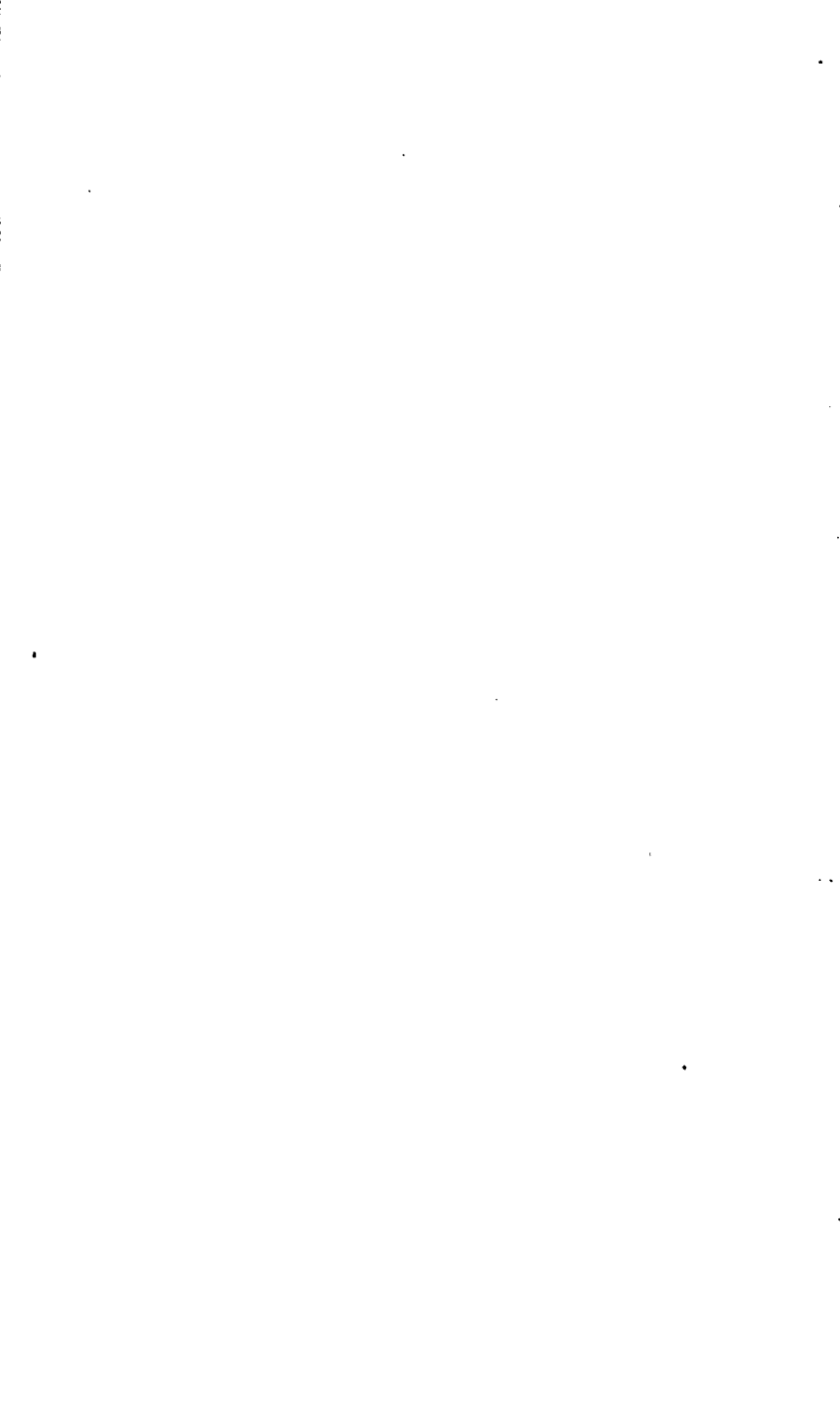
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**SPRING LODGE  
PRESS**

*To the memory of Giordano Bruno! —*

Who was burned at the stake in Rome, February 16, 1600: — by command of the “spiritual authorities” of the Christian Church: — *for daring to think!*



## PREFACE

To controvert assumption by asserting fact — or at least find a reasonable answer to questions which come to all thoughtful minds — is the purpose of this work.

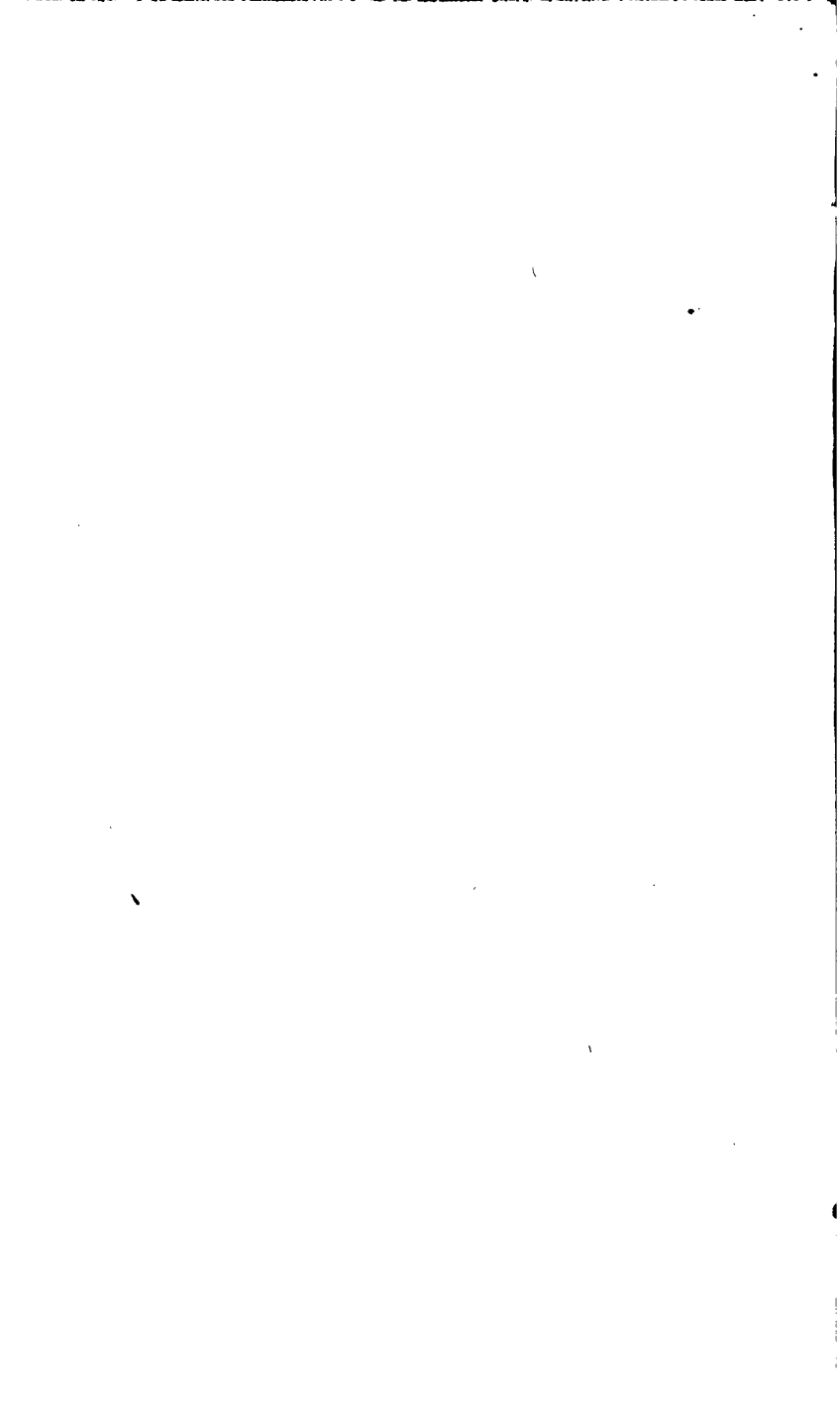
S. E. S.

*Hanover, N. H.*





*Who question much learn much!*



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**L**IFE, liberty and the pursuit of knowledge are the sacred and inalienable birth-right of all mankind.

It is not only a privilege but is incumbent on all men to exercise reason and develop brain power by evolving a philosophy of their own — to entertain personal views and reach independent conclusions on all subjects whatsoever.

Pledged to no system, bound to no creed or book, it is the duty of every one to face and solve for himself all the problems of life.

It is safe and sane and proper and right for men and women everywhere, in their day and generation, to be patient persistent nonconforming iconoclastic reformers — active co-laborers with the great evolutionary processes of Nature.

**U**NRESTRICTED freedom to move and act is essential to all normal growth and development.

Free to gravitate, all the elements and forces of the universe adjust themselves harmoniously.

Free to move, all atomic and molecular matter assumes crystalline forms of perfection and beauty.

Guided and led by inherent all-pervading attractive and repellent power, suns and systems form and move in infinite space.

All things in Nature—all physical force, all chemical change, all vital energy, and all mental power—are due, in the last analysis, to perfect freedom of elemental atomic action.

*Thought—honest, free, outspoken*, is the most valuable contribution intellect can make to human welfare.

To add something original to the world's stock of ideas — something definite to the sum of human knowledge—to transfer something of value from the unknown to the known—to clear up mystery dispel illusion and establish fact, is the supreme satisfaction in life.

The purest pleasure and highest happiness are only the fruit of mental action exercised in the endeavor to understand the nature of things.

However far short we may fall of reaching our aspirations, it is worth while striving to know and to attain.

**N**ATURE hath much to teach,  
mankind much to learn. . .

To understand her invariable order and live in accord therewith is the prime purpose of learning and first duty of man. . . All useful and exact knowledge is limited to natural phe-

nomena — to seek it elsewhere is to indulge in an empty dream.

*Self education is self preservation.*  
Whatever stimulates inquiry, whatever encourages independent thought, whatever is illuminating, is moral — the most prolific field for which is *Nature*.

Great vital truths are recorded on the wide open page of the universe, to be read and interpreted by students and lovers of Nature everywhere, in all ages — nor should this divine message to mankind be longer misinterpreted by ecclesiastical assumption, or obscured by the endless terminology of metaphysical scholasticism.

No priest or prelate, pope or potentate, should be permitted to stand between man and Nature, or interfere with the divine right of freedom of thought and expression.

**I**T is not through seer or saint or mystic that the illumination of Nature cometh—not by dreams or visions, premonitions or prayer. . . But to him alone who is devoted and persistent in research she will reveal eternal truth. . . Becoming more impressed with her infinite possibilities, we are inspired with more love and reverence—not for a mythical creator, but for Nature herself.

A deeper and purer ethical sentiment may be gained and manifested in love and communion with Nature, than through belief in a personality or power superior to Nature—a gospel, not of faith and fear, but of love and learning, of knowledge and action.

\* \* \* \*

*There is one safe path—NATURE. .  
One sure guide—REASON. . One un-  
failing light—SCIENCE.*

We do not ask for faith, we seek to know. . Wandering so long from primal instinct, and yet so far removed from perfect knowledge—so long deluded by ignes-fatui of religious mysticism—forever lost, had not the clear light of Science, the glory of a new day, illumined all the east towards which we turn.

In love with Nature—seeking for Truth—blindly perhaps, in despair often, *sincerely* always.

Anxious to know—wherever Science leads and Reason guides, will follow—no other light no other guide can trust.

\* \* \* \*



Nature! Infinite—*Divine!* Inquisitive, we may know. Lift high the Torch amid the encircling gloom. Lead on! We do not question or care or whence or where. Lead glorious Light, forever inextinguishable.

Wedded to Nature, to Learning, to Science, to ideas, to the ideal—is enough—is all. No system sect or sex to please placate or perplex.

The stars are true; yon crescent moon is true; unconscious Nature is forever and unchangeably true.

When in despair with ourselves and all mankind—when the burden seems greater than we can bear; we may find in Nature a sure relief—kind, restful—its notes, its noises, its stillness. . Were it not for Nature—wild, undespoiled, to which we may turn at times, life would be insufferable.

*As things become reasonable they cease  
to be looked upon as supernatural.*

*As sure as the world endures and the  
brain of man develops supernaturalism  
is doomed!*

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**T**HE great problem of existence—  
first offspring of human reason,  
is yet in process of formula-  
tion—the solution of which has engaged  
the minds of the most profound  
philosophers of all time.

Mankind seek to account for things  
in two ways—supernatural and nat-  
ural, theological and scientific. . One  
assuming a cause above Nature; the  
other finding inherent cause in Nature  
alone. The difference between these  
methods is radical, the issue vital, the  
conflict irrepressible. While the claims  
of theology rest on tradition, impos-  
sible of verification—those of Science  
are based on facts, susceptible of  
positive demonstration and proof. One,  
endeavors to reach and influence  
men through the emotions; the other

through the understanding; one appeals to revelation, the other to reason; one demands faith the other facts.

The attitude of Science is supreme reverence for Nature—finding immutable order and unchangeable law everywhere, inviting the most searching scrutiny,—that of theology, fearful of having its claims in any way questioned or disturbed, is bitterly hostile to all scientific inquiry, looking upon the study of Nature as indicative of “an unbelieving mind.”

Had not astronomical science shown the true relations of the sun to our world and other planets; and geological investigation demonstrated the many millions of years required for the earth's formation; and had not the divine science of Biology proven the natural evolution of all organic life,—theology would still be asserting the scriptural account of

creation as literally true. . . A dream, a delusion, a fabrication, a fraud! The very dust of the earth itself cries out in refutation of theology and confirmatory of Science. While Science has made clear that all phenomena of the universe are perfectly natural—theology continues to insist on a supernatural first cause. . . But there can be no first or final cause in an infinite universe.

**S**CIENCE is the hope and inspiration of the world to-day—despised and neglected heretofore because of mental bondage to medieval ecclesiasticism. . . *The STONE which church builders and creed makers rejected, hath become "the head of the corner."*

Without organization Science seeks knowledge for the sake of knowing, and for the improvement of conditions. Its mission is to explain and utilize all the

forces of Nature; to lighten toil, mitigate pain and eradicate evil. Its objects are practical, its methods just, its motives unselfish, its benefits beyond compute.

Ecclesiasticism, strongly organized and intrenched, with vast untaxed possessions, and with one day in seven set apart for its purposes—seeks to impose and perpetuate its noxious influence and power by suppressing or superseding scientific knowledge with religious dogma. . . A system of deception and robbery, maintained by millions wrung from a deluded following.

Church property in the United States has an unassessed valuation of more than a billion dollars. To exempt this vast amount from taxation is outrageously unjust. By so doing all other property must bear an increased burden. . . And furthermore it should not be forgotten that a very large

majority of native-born citizens are not church members and object to being taxed thus indirectly in support of sectarian institutions which they look upon with more or less disfavor.

But in spite of all unjust advantages, and of proselyting hoards of ecclesiastics infesting all lands—large and increasing numbers of all nationalities are thinking themselves on to a purely scientific basis and are thus able to dispense with a paid priest-hood to look after and keep alive belief in church dogma.

Organizations and corporate bodies of all kinds are more or less obnoxious to the general welfare and common good,—formed for the purpose of obtaining special privileges and immunities, alike inconsistent with equal and exact justice, and to the sentiment of universal brotherhood and fellowship among all mankind.

**T**HERE are certain facts which will bear repeating—of which the world needs to be reminded often. . An inexhaustable source of inquiry,—all positive knowledge, all that has been of real advantage to mankind, all human progress has been the result of scientific study and observation of natural phenomena.

The vastly wider and more definite knowledge of the forces of Nature acquired in recent years, and the extent to which they are being utilized is marvelous! And when we think of infinite time and space in connection with these ever acting forces, we are overwhelmed,—not only with the possibilities of an infinite future, but of an infinite past.

There never has been a period in human history when men were more



inclined to question or more free to think and act—and there was never a time of more universal progress.

The elements are being analized as never before, to find the combination that will unlock the Door.

Seeking to understand the order of Nature—infallible standard of thought and action—the empire of Science is everywhere being extended over the dark domain of superstition and ignorance.

Among its greatest achievements thus far has been the establishment of the fact of natural evolution in place of special creation. In ascertaining this and other fundamental facts, modern science has forever eliminated the supernatural from the universe,—thus completely shattering the foundation of religious orthodoxy.

\* \* \* \*

*Science is the only exact exponent of Nature: Philosophy its only true interpreter.* The province of Philosophy is to coordinate and combine facts which all Science has established, with a view of affirming universal truth.

While theologico-metaphysical speculation, dealing with the unreal and leading nowhere, has a tendency to unbalance mental power, the study of the natural sciences, unequalled as mental and moral stimuli, is of the greatest practical value; and moreover affords the only possible hope of a satisfactory solution of the problems of life and of existence. That Science will elucidate all mystery is inevitable. . To know the "unknowable," to comprehend the incomprehensible, to grasp the infinite is possible. . A wish to understand inspires effort, effort develops capacity. Determination to know and do evolves

the ability of knowing and doing.

Desire for verbal expression first developed power of speech. Power of expression is indicative of civilization. Mankind have progressed as they have dared to think and express themselves.

Satisfied in finding a reasonable explanation of all phenomena, men of science, as a general thing, have not paused or stepped aside to refute the absurd assumptions of theology,—although both Huxley and Hæckel went down among them and dealt staggering blows in reply to unscrupulous prevarications. . The great purpose of Science is not to controvert or defend any system of belief, but to find an enduring basis on which to construct everlasting truth.

In reaching this underlying basic rock, all more or less antiquated ecclesiastical rubbish so long cumbering the ground, must be cleared away.

**T**HE assumptions and equivocations of ecclesiasticism are being discounted everywhere. . An appeal has been made to Science and a final verdict is being rendered.

Telescope and microscope, steam and electricity, in connection with the natural sciences, have revolutionized ideas and conditions within the memory of many now living. The universe is no longer the profound mystery it once seemed: organic life no longer the supernatural production hitherto claimed. . The evolution of the organic and inorganic, of the conscious and unconscious are alike found to be perfectly natural processes. So many long cherished ideas and beliefs are being disturbed and overthrown—it is not strange that Tennyson should have been led to cry out "Behold we know not anything!" Blind belief never will know anything.

No fact is more clearly demonstrated or more universally acted upon to-day than the immutable order of Nature. . There never has been and never will be any supernatural interference with this order. A result of perfectly natural causes—all things are what they are, what they have been and what they may become, through perfectly natural processes;—there never has been and never will be any supernatural interference with these processes.

No person ever possessed or ever will possess any supernatural knowledge or power. . There never has been and never will be a supernaturally inspired thought or action. . There never has been and never will be any such thing as a supernatural revelation. . There is nothing, there can be nothing outside, above, or superior to infinite Nature,—all inclusive— all compelling— all-sufficient!

**W**E are no longer trusting in a supernatural revelation but looking for a scientific exposition of that already existing everywhere in Nature, hitherto unrecognized because of religious misrepresentation. If the "inspired word" revealed some of these great truths, instead of contradicting most of them, how much more convincing of authenticity.

It is calamitous that mankind should have been led to distrust Nature, thus long waiting for adequate recognition.

Intent on the transcendental, much of the misery heretofore engendered and endured by the human race, has been in consequence of ignorance and non-observance of the real.

A curse—a crime! Supernaturalism perverts thought, prevents learning, impedes progress, and profanes Nature.

\* \* \* \*

*Minds formed on a supernatural conception of things have but one idea and that is a wrong one.*

If premises are wrong conclusions will be erroneous. . An erroneous idea of the universe must lead to more or less erroneous action: ethical incentives derived therefrom cannot be the highest and best. . Scientific knowledge is the only safe and reliable basis for moral as well as material growth and development; and constitutes the only possible foundation upon which everybody can stand. While mankind will never entertain the same religious faith, they may and must accept the same scientific facts.

As yet however, the priest-ridden multitude do not think or reason — simply believe as they are taught or told. But it is encouraging to meet religious people, theologians even, now and then, who are not fully settled and satisfied, and beginning to fossilize, but free to doubt and develop.

**S**CRIPTURE tells us that labor is a curse, imposed on man as a punishment. . Nonsense! Labor is one of the greatest blessings vouchsafed an ill begotten race.

An industrial age may not incline to classic learning or philosophic thought; neither does it tend to religious monasticism. . Commerce and industry, in connection with applied Science, are doing more to-day to keep the human race from moral and mental degeneracy—to unite and uplift mankind—than all other means in all previous time.

Blot out what Science has done in the past fifty years and the whole civilized world would be in darkness and at a stand-still. . Knowledge of electrical force alone, gained in recent years, has become an indispensable necessity.

And yet the crustacean ecclesiastical combine persist in asserting we know



nothing and can know nothing—save tradition. . But “we need not trouble ourselves at all about the attitude or attacks of ecclesiastics and other unscientific men who really know nothing whatever.”

**T**HE great scientific renaissance of the nineteenth century, due to the publication of Darwin's biological works, was not unattended with very bitter opposition by church and clergy. It may not be generally known that for some years these works were excluded from all orthodox schools and colleges. The author, as lately as '82 applied to the librarian of one of these institutions of learning, so called, for the “Origin of Species,” and was very curtly informed that Darwin's books were not allowed in the library. . We are glad to note however that this college now has all of Charles Darwin's pub-

lications and many more along the same line, with a well equipped biological laboratory.

There is a fashion in all things: new truths demand and develop heroes: but there are not lacking cowards to come afterwards, claiming and reaping results.

Religious bigotry has never abandoned any inconsistent position, or yielded any of its irrational claims until compelled to do so by the advance of Science.

\* \* \* \*

It is of far more interest and importance to know what Darwin has to say about the descent of man, than what Moses is supposed to have written about his "fall". . It might possibly be just as well or better, to peruse Huxley's "Science and Hebrew Tradition," rather than drone over Paul's "Epistle to the Hebrews."

"St Paul," a religious fanatic of the first century, wrote in the interest of

church dogma — to institute a narrow theological basis on which the "elect" might stand. . Huxley, a biologist of the nineteenth century, thought and wrote in the interest of scientific truth — to establish a foundation on which the whole world may stand.

However, we should not lose sight of the fact that mankind are in process of ethical development. . If ecclesiasticism ever inadvertently inculcated fundamental ethics, it is of universal application. . But to clog and burden twentieth century conditons with the effete theological fabrications of the dark ages is intolerable.

The law of the survival of the practical applies in ethics as in all else.

Heretofore it has been religion, now it is Reason — heretofore it has been superstition, now it is Science that is summonsing all things to judgment.

\* \* \* \*

**I**T is of the utmost importance for every one to know and comprehend, as far as possible, all that Science has done and is doing:— with this end in view, its nomenclature should be as clear, simple, and exact, as human language can make it — the prime purpose being the exposition of facts rather than “mental gymnastics in word jugglery.”

People are perishing miserably everywhere through ignorance and disregard of natural law. Missionaries are needed, not for religious propaganda, but to spread the divine truths of Science—to cultivate an intelligent regard for Nature; to promote a unity of all mankind in all lands in an effort to understand and live in accord with her immutable order. . A sublime mission! A glorious consummation! To acquire and impart knowledge, not of the mythical but of the actual.

Men and women of learning and independent thought, should constitute themselves active members of this great mission. . Inspired with a feeling of kinship to each other, and to all things: to the simple and homely as well as to the grand and beautiful: to all that appears good and to all that seems bad — to all that has gone before and to all that may come hereafter. . A religion of love and devotion to Nature, to humanity — not in adoring a personality but in exemplifying a principle.

To live and die "in the faith," in place of being the most worthy is one of the most unworthy things that can be said of a person — meaning in most cases, a life of ignorant conformity. . So many have lived and died thus — possibilities of original thought undeveloped, minds dwarfed, lives wasted, "souls lost," through unreasoning faith.

To live and die ignorant of all that

might and should be known about Nature, is an irreparable wrong to the individual and to the whole world.

A large fraction of the human family are and always have been semi-savage, with hardly a desire above a brute: while enlightened races are so absorbed in obtaining the necessities or in pursuit of the pleasures and luxuries of "christian civilization" they have no time or inclination for thought or study.

Slaves to conditions which outworn custom or traditon have imposed; too indolent, indifferent or cowardly to entertain or express a personal opinion, or evolve an original idea on any vital question, social civic or religious, most men are satisfied to drift. . Yet there is in the world at large, a hopeful spirit of progressive unrest.

To any sincerely interested in social and ethical evolution, there was never a more favorable time or greater need for

intelligent unselfish effort than the present. The call is not for church extension but church extinction. Do not destroy natural talent or waste "youth's golden moments" in the study of metaphysical theology — designed to mystify. . Go forth with supreme reverence for Nature, and love for humanity — thus long bewildered and burdened with the impositions of priest-craft.

Look not backward for light and truth — there is nothing in the past to inspire respect, unless it be some illuminating thought or action: — a remote origin hath no merit — the farther back one goes the nearer he finds himself to a common animal ancestry and consequent brutality and ignorance.

Look not backward but towards the dawning of ever clearer, better days; productive of men with larger mental powers; of ever widening knowledge and higher purpose.

CHEMISTRY — *science of matter!*  
PHYSICS — *science of force!* BIOLO-  
GY — *science of life!*

More or less intimately connected, these three sciences, constituting a natural trinity, include all that is cognizable by the senses. — Their study has contributed more than all else to human progress in the past, and is the only possible means by which any advance can be hoped for in the future.



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**T**HE foundation of a correct interpretation of the universe has been the reduction of all phenomena to a mode of atomic motion.

The basic substance of all Nature — the primordial condition of all matter, is *electro-atomic*. . . A great molecular aggregation — the wide universe — worlds suns systems — are of one atomic household — inter-dependent and forever interchangeable.

Atomic matter — as Democritus first taught and Lucretius sang in immortal verse, over two thousand years ago — produces all phenomena of the universe: the greatest thinker and greatest poet of all time because of fundamental truths they uttered. The works of Lucretius are among the grandest products in the realm of thought: "De Rerum Natura" is the practical conclusion of Science to-day.

An indivisible indestructible elemental portion of matter — the atomic theory borders on the metaphysical, in as much as an atom is imperceptible to the unaided senses, but a fact just the same, and of the utmost practical utility.

Modern chemical science, based as it is on this theory, first formulated and applied by Dalton, has established its correctness beyond question.

The so-called chemical elements are no doubt molecular — chemical action being molecular disintegration and readjustment, due to electro-atomic affinity.

All sensible matter is molecular, held in combination more or less strongly — liable to disintegrate and form other combinations more or less rapidly — attended with exhibitions of greater or less power. Combustion, visible and invisible, is a manifestation of molecular and atomic change, generating in the process more or less correlated forms of radiant

matter or force, called light heat and electricity, — a step farther and we have the ultimate etherial mode of motion — possible of demonstration in the laboratory — in fact is claimed to have been already so demonstrated.

There is no reason to doubt and every indication to infer that all organic life, conscious and unconscious, is explicable on purely chemical and physical grounds.

That the infinite mutations of matter produce all phenomena of Nature, physical and psychic, and are a part of one great order is a fact to which all science is inevitably tending.

The correlation and conservation of energy — including the mental, — means the monism of mind and matter, and consequent unity of the universe — of which there can be no longer a reasonable doubt, — on this basis alone everything in Nature finds complete and adequate harmony.

**A**LL matter, organic and inorganic, is subject to perpetual change in position form and substance; to integration and disintegration, formation and deformation, evolution and devolution. As one mode of motion ceases, another ensues: when vital action ends, chemical action begins: recomposition follows decomposition, destruction awaits construction, maturity means decay.

The ripened fruit must fall — that other fruit may follow. — Buds burst into leaf and bloom and fade each year the same — yet not the same. — As surely comes the unfolding flower — so surely comes the fading leaf.

Although there is no rest or perfection anywhere, — yet the tendency of Nature is to eliminate evil and imperfection everywhere. . The mentally morally and physically unfit — who give themselves to excess of any kind, will not survive.

So careless, so careful — so prolific, so prodigal. . . Great Nature hath a seemingly indifferent way of doing things — creating and destroying the conscious and unconscious alike — with no more regard for mankind than the most insignificant insect or animal on earth.

Yet all the constructive and destructive forces of Nature — persistent and uniform — are to be depended upon and reckoned with at all times.

Nature is synonymous with the universe — including all things, animate and inanimate: — infinite in extent and duration: — infinite time, space, matter, worlds, suns. Such is the universe in which we live — a part and product.

Time may be defined as that portion of infinite duration going to make up a solar cycle: a solar cycle is the time required to evolve and develop a solar system: the present is one of an infinite series, of an endless chain a passing link.

**I**N studying existence, we cannot ignore the Sun — primal source of all life and energy. . . It is only by the aid of solar radiation that plants can live, — and as plant life is essential to animal life — the Sun in the final analysis is the creator of all life. . . Tireless — sleepless, — each far-off star a sun — warming into life countless other worlds!

The greatest force in Nature — the most sensible worship is that of the Sun.

Source of all being — giver of all life!  
Towards which all things turn — around which all revolve! Appearing in majesty! Disappearing in glory! Invariable immutable unchangeable! Great unconscious life-compelling orb! We look to thee — to thee for all things! And when to unconsciousness returned — thine energy alone will to new and ever varying life and form revive.

**H**AVING a mathematical basis, Astronomy is among the most exact of the natural sciences and the most ancient — cultivated by people inclined to observe and think and with no religious prejudices to overcome — Chaldeans, Hindus, Egyptians, Greeks.

Most of the facts of modern astronomy, as of all science, were conjectured by the Greeks. The ideas of Thales and Pythagoras, 600 B. C. no doubt suggested to Copernicus his great work of 1590. Until this time, in accord with religious tradition and Aristotelian philosophy, it had been maintained that the earth was the center, around which all revolved and for which all else existed.

The scientific truths enunciated by Copernicus, were not found in Scripture and hence met with great disfavor by the church — not unlike that to evolution, and to all science. . . Every-one

knows of the delay in publication of his work because of ecclesiastical opposition: and how at last when printed, a copy was brought to the bedside of this patient submissive apostle of Science in his last moments, that his dying hand might rest on its pages.

Wider sidereal observation, made possible by the invention and use of the telescope, has led to the inevitable conclusion that the universe consists of innumerable systems distributed at immeasurable distances from each other throughout infinite space.

The nebular hypothesis, fully thought out and stated by Laplace — giving as it does a reasonable genesis of our own solar system — may be postulated of all systems, if the term *all* can be properly applied to that which is infinite. And although inconsistent with ecclesiastical authority, it would seem highly probable that many of the worlds whose suns we



behold steadily shining from afar, may have developed life and consciousness similar to that of our own.

And here again we are reminded of the martyrdom of Giordano Bruno by an infallible church, for insisting on a plurality of worlds. . . And of the persecution of Galilei Galileo for daring to say that the Earth moved.

\* \* \* \*

**W**HAT the history of the earth's formation or deformation has been or is to be, Science alone can approximately determine.

All life being conditional, it is a question whether or no, if at this time, phenomena of consciousness were destroyed it would again appear?

Atmospheric and other conditions are not now as suited to the inception and development of organic life as in earlier geologic periods. But there is no reason to suppose the origin of human life

on the earth was in any way supernatural; or can have any influence whatever with the great evolutionary processes of Nature — forever operating, regardless of the presence or absence of man, or of any conscious life.

Convulsive action — in pre-historic times more frequent and continuous, is now of comparatively rare occurrence — faint echoe of a seismic age, long past.

The Sicilian coast of Messina would have been rent — the site of fair Pompeii overwhelmed — and our own Golden Gate rocked and shattered just the same, had no city or human habitation occupied these regions.

Yet there are those who would persuade themselves and others, that all such perfectly natural phenomena, are visitations of "Divine Providence" on account of sin and wickedness. — Unscrupulous assumption will preach whatever credulity will believe — and pay for!

**S** WEEPING on its wide converging elliptic, a fragment, freighted with inherent destructive forces, the Earth is destined to return again to its primal source, the Sun.

Lifted in mist to drift and condense and fall in rain and snow on hill and plain and mountain top, streams and rivers are hurrying back again to the wide unresting sea.

Thus worlds are exhaled, a nebulous mist from ethereal depths, to drift and evolve and devolve and return again to the Great Primordial.

Thus suns and systems forever form, forever drift, forever fade.

Self existent, self sustaining. — The energy that makes, unmakes — the forces that create, destroy. — As outworn systems into chaos fall — as back to the ethereal worn-out worlds return — as many more arise. — The equilibrium of the universe is thus maintained.

**L**ACK of comprehension has led to the assumption of a first cause; the cause of all causes and effects. But an infinite universe will not admit of beginning or end — of a first or final cause or effect. — That which is limitless cannot be added to, taken from, or destroyed. In ceaseless transmutation of molecular forms there can be no annihilation of atomic substance — the indestructible could not have been created.

Time, space, matter, motion, cause and effect — infinite and inseparable: — without possible beginning or conceivable end: — coextensive, coexistent — non-created, non-creatable. It is impossible to conceive or think of any one of these attributes of Nature, apart from all.

There is nothing — there can be nothing outside of an infinite universe. No deity or designer — no beginning or end, first or last, whole or all, top or bottom, inside or out, center or circumference.

**W**HILE there can be no such thing as a first or final cause, yet there is cause for all things, necessity for every event.

All phenomena are a sequence — nothing happens by chance. — The falling leaf and drifting mote are subject to the same unerring energy that guides the planets in their courses!

Akin to all, a part of each, — every thing is essential to every other thing.

The present is a product of the past, as the future will be of the present, — what is, a result of what has been — the cause of what is to be.

*The Great Unconscious* hath fashioned all things! A product of this all-inclusive creative energy, psychic force is secondary and subject. No phenomenon of the physical universe, or of conscious life but is an effect, at the same time a cause — a series as limitless as time and space.

**I**NSPIRED with supreme reverence, we are overwhelmed at the immeasurable continuity of the *Unconscious* — towards which we hasten — realizing more and more the transitory nature and comparative insignificance of all conscious phenomena.

The amount of conscious force is simply incomparable with the ever acting unconscious forces of Nature! — Of recent origin, evolved and developed by and from the physical, psychic force can have no possible influence over the immutable order of Nature, and no utility or use outside of an animal organism.

Consonant with enlightened thought and reason, it is a satisfaction to look upon the universe as thus subject to unchangeable law, rather than personal dictation. . It is senseless to "trouble deaf heaven with bootless cries." Purely reflex — what people pray for they work for. — *Labor est orare!*

**A** *LL matter is motion — all  
substance energy!*

The evolution of the inorganic world and development of protoplasmic cells, the basis of organic life, are alike manifestations of the creative energy inherent in Nature, due in the last analysis to electro-atomic affinity — the cause of all chemical change, of all crystalline formation, and of all vital action.

Crystallization, intermediate between the organic and inorganic, next to life is the most marvelous exhibition of constructive power and the geometrically exact way Nature hath of doing things.

Instinct may be attributable to this same atomic affinity, to which a passive non-willing insect or animal is more sensitive, with intuitions more trustworthy than the imperfect wisdom of man. The only hope of the human race attaining equality in this respect is the acquisition of exact scientific knowledge.

*If there were no ignorance there  
would be no superstition!*

*If there were no mystery there  
would be no religion!*

*The purpose of Science is to illumin-  
ate — hence the conflict!*



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**D**IVERSE people at sundry times claim to have received supernatural revelations, which have had more or less influence in shaping the destiny of men and nations.

Illusions and delusions are coeval with the race — as old as religious history; and still the record grows — burdened with all the accumulated superstitions of the past, the world rolls on — into what darkness and uncertainty, were it not for the Search-light of modern Science!

It has heretofore been claimed by a respectable minority of religionists, that the "old and new testament scriptures" were of divine inspiration, and therefore to be accepted without question.

But recent critical analysis of these writings, in connection with more exact understanding of natural phenomena, and withal a more free and unprejudiced exercise of reason and common-

sense have led to a modification, or complete abandonment of all such claims.

"Hebrew Tradition" has some historic value, and is more or less creditable as literature, but is utterly discreditable as a "revelation from on high."

"Christian Tradition," based on the above — loaded down with dogmatic accretions of two thousand years, is yet more discreditable.

Doctors of Divinity — apologists everywhere, high and low — have occupied themselves for decades, trying to keep "Revealed Religion" somewhat in accord with revelations of Science.

However lengthy, learned, or litigious these apologetics, — it is every day becoming more apparent that scriptural cosmology is forever overthrown.

Its Astronomy, Geology, Chemistry, Physics, and Biology, — at variance in every particular, are totally irreconcilable with the facts of Natural Science.

The story of creation — of the fall, and of the atonement, — with attendant myths and miracles — infantile in conception, — cannot in any way be made consistent with the great evolutionary and developmental order of the universe—acting, and interacting, through a past without possible beginning, and a future without conceivable end.

The miracles of scripture, in place of being confirmatory, are discreditable to the whole record; libellous to all Nature.

The fact that such stuff has been so long palmed off as "God's Word" is proof of the non-existence of any such personality, else He would have caused its suppression long ago.

Discouraging to inquiry, leaving no room for growth and development, books and systems claiming supernatural origin or authority, however expedient in earlier stages of civilization, are at length productive of stagnation and decay.

**I** UTRAGEOUSLY erroneous and misleading in cosmology and interpretation of natural phenomena — the Bible is yet more unreliable and untrustworthy as a moral guide, "an irreconcilable moral contradiction."

The Decalogue — said to have been printed and published in a miraculous manner, the more surely to impress and intimidate an unruly mob — is largely of local application.

The Levitical Law — with its everlasting bloody refrain, "Thus saith the Lord, he shall surely be put to death" — requiring as it does, the slaughter of so many innocent creatures, — is inhuman!

A deity or religion demanding such sacrifice, and a people complying therewith, are alike abhorrent.

The command "Thou shalt not allow a witch to live" — and the new testament announcement, "I come not to bring peace but a sword," have been the cause

and excuse for an incalculable amount of misery and bloodshed, visited for the most part, on kindly inoffensive people.

One of the most incredible passages of scripture is of the Sun standing still a whole day, at the command of Joshua, that he might have more time in which to "kill and exterminate all that breathed, as the Lord God of Israel commanded."

\* \* \* \*

Incompatible with an enlightened sense of right and justice — inconsistent with all science — we are driven to a sweeping denunciation of "Scripture" as a source of truth or of ethics.

Believing the Bible without question in childhood — there comes a time to independent thinking people, when a reason must be given, a choice made, if at all, between conflicting creeds and systems, — hence a careful examination of this basis of belief becomes necessary with a view to estimating its real worth.

**R**ELIGION is of identical meaning and significance with superstition — in defining one you define the other. . . It varies with time place and nationality — subject to environment and custom — a matter of taste temperament and early training — a cloak to be assumed or laid aside as interest or inclination may dictate or determine.

It has been defined as consisting of belief in a supernatural personality or power governing the universe — and in the worship of such personality or power — which is *idolatry*! — All religious worship is idolatrous — homage paid an imaginary deity or demon, or to the dead — an act of cowardly fear or base hypocrisy; rarely of pure devotion

The Great Unconscious does not call for ignorant worship — but intelligent conformity — right relations with universal order — to be reached through understanding only.

**I**T is not strange that prehistoric man — emerging from simian darkness — barbaric, brutal, — unable in the obscure light of dawning reason to comprehend or rightly account for the universal tragedy in which he finds himself involved, — it is not at all strange we say, that primitive post-glacial man, contending blindly with the mysterious and ungovernable forces of Nature — filled with superstitious fear, should have been impelled to worship!

In other words, not able to account for natural phenomena, mankind were led to deify or demonize them: and institute a priesthood to propitiate, conciliate, and placate the same, — which has continued “in direct line unto this day.”

These latter facts are not usually dwelt upon in church history, and may be questioned — but no doubt religious worship and the priestly order are of very remote origin.

That primitive people should have deified objects and activities of Nature is not surprising! That more or less conflicting religious belief should develop as a result of this polytheism is not to be wondered at! That long established ecclesiastical organizations should be unwilling to disorganize, even after the fallacy of their claims has been exposed, is not at all astonishing! — It would be too much to expect the beneficiaries of a system would of their own volition abandon lifelong century old pretentions.

But the ultimate emancipation of the world from ecclesiasticism is inevitable!

Evolving slowly from a state of animal selfishness and savagery — freed somewhat from primitive ignorance and fear — and later mythological and christian superstition — the more intelligent of all races and nationalities are coming to understand and utilize the forces of Nature which their ancestors deified and



worshiped, and are reaching a solid scientific basis of thought and action.

Free from all religious affiliations — in love with Nature — existence hath a greater significance, a truer meaning, a more practical value.

Many sins are not sins, but custom hath made them so. It is hard enough "heaven knows" to endure the natural ills that beset existence, without being subject to the artificial evils conjured up and imposed by clericism.

To obey natural law is imperative: to submit to the decrees of the church is intolerable! A profanation — a crime! We will not be distracted by its false and irreverent assumptions, from rendering supreme devotion to Nature alone! We will not acknowledge or bow down to the "Triune God" of priest-craft nor should religious dogmatism longer fetter thought or burden the lives of free men!

**M**yth and mystery gather round the beginnings of all religion: miracle and the marvelous attend their propagation.

Christianity is thus shrouded and attended — based on the assumed subversion of both natural and social law.

Nothing is positively known about the person in whose name this pretentious scheme was fabricated and introduced. Many of the most eminent scholars and historians of the past and of the present time declare Jesus Christ was a myth.

However this may be, the simple life and teachings at first ascribed to him, distorted by priestcraft, soon assumed the hydra-headed ecclesiastical monstrosity we now behold! — Loaded down with dogma, bolstered up with tradition, making a virtue of ignorance, offering a premium on credulity.

Whatever there may have been about primitive christianity that was ideal was forever vitiated and lost when made the state religion by Constantine the Great to conceal and justify his own outrageous crimes.

Learning and civilization everywhere began to decline shortly after its introduction — moral and mental degeneracy and industrial stagnation followed its spread.

About the fifth century every vestige of the once imperial and progressive power of Rome in the West had disappeared and the Dark Ages commenced.

From that time on for a thousand years Europe and all christendom was sunk in religious fanaticism and ignorance. — Priestcraft and kingcraft controlled and corrupted the people — keeping them in perpetual strife and contention, and the earth deluged with blood.

**T**HE most sanguinary period of human history is that of the first fifteen hundred years of the christian era. During these centuries millions of men women and children were slaughtered in religious wars, or perished miserably in consequence: and hundreds of thousands more were tortured butchered and burned, with every cruelty inquisitorial ingenuity could invent—all in the name of the "Prince of Peace" and of the "true faith!"—An appalling spectacle and commentary on human nature, dominated by religious fanaticism.

In the dawning light of a civilization of reason and humanity, and the judgement day of Science, it seems incredible that mankind could have ever felt called upon to kill and exterminate each other for any cause—above all that of "infinite love and mercy."

**I**AR less ideal, equally fallacious, much more intolerant — the fruits of christianity have been far more pernicious than Greek or Roman mythology, or than any of the venerable systems of the East.

The religion of ancient Greece and Rome was the most simple, poetical, and beautiful the world has ever seen.

Under its benign influence the most perfect art and poetry, and most profound philosophy and highest civilization were developed and fostered.

It was not until after christian fanaticism began to prevail that art and education began to decline and mankind degenerate.

There is no doubt that if Greek Philosophy had been cultivated and encouraged in place of christian ecclesiasticism the world would have

been at least a thousand years in advance of what it is to-day.

Progress has been made, not because of religion, but in spite of it!

Although learning had been cultivated and kept alive in Mohammedan countries all through the Dark Ages, it was only after the revival of Greek learning in Europe that conditions became more tolerable.

**T**HE philosophical truths uttered by Socrates, more than two thousand years ago, survive to enlighten mankind to-day, — while the religious system that compassed his destruction has gone to decay long since. — And the great scientific facts proclaimed by Bruno, will be the priceless heritage of Italy and the whole world, long after the ecclesiasticism which condemned him, has forever perished from among men.

There are those who died dishonored, — sleeping in unknown graves, or whose ashes were thrown to the four winds, — more worthy than any now inurned in gilded mausoleum, or intombed in temples dedicated to pagan or christian gods, or whose names are entablatured on frescoed walls of fame!

Prison and scaffold have been forever glorified by the martyrdom of the bravest and best and truest men and women that ever walked the green earth or breathed the free air of heaven!

Savonarola was burned at the stake and his charred remains hurled into the muddy Arno, — while Michael Angelo rests embalmed in sculptured sarcophagus. — The one met an ignominious death for an ideal morality, to which his life had been

consecrated. — The other, a willing tool of popish power and priestly vanity, prostituted his great genius to perpetuate a lie!!

What Angelo and Raphael devoted their genius to glorify — Bruno and Savonarola perished to reform or overthrow.

Nothing is more sacred or inspiring than memory of those who have faced infamy and death for ideas — more worthy of honor — of immortality!

There is not in all Europe or the whole world a more appropriate tear compelling monument than the one erected on Monte Pincio Rome, in memory of two brothers, Cairoli, who fell together in the late struggle for Italian Freedom and Unity. — Beautiful in design, perfect in execution, and above all meaning so much! — It is



a supreme satisfaction to have made a pilgrimage to the spot where such as these have dared to die! — Because of their heroic self-sacrifice, we are glad to have lived — more willing to die.

Never a more momentous struggle for human progress than that of France and Italy with the papacy in recent years. — Yet of this not a word in commendation by the great A . — . H . — . A . — . of cowardly snobs!

**D**ESPOILED by barbaric vandalism, defaced by medieval ecclesiasticism, destroyed by modern commercialism, obliterated by the elements — there is but little left of ancient Rome. . Its countless churches are filled with effigies as soulless and dead as the ecclesiasticism they represent, and with

frescoes typifying ideas and aspirations of an age forever past.

As works of art we may pause to admire but will not stop to worship.

What once seemed sacred has become a sacrilege. . The message of to-day is not allegorical but actual.

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It is fitting, it is ideal, it is just, that Rome should again become the capital of a great nation.

**I**F CHRISTIAN ecclesiasticism is not now suppressing freedom of thought and expression, and propagating its accursed dogmas by means of physical torture as heretofore, it is not lack of disposition, but want of power.

The same religious bigotry and intolerance that burned Bruno in the sixteenth century, murdered Ferrer in the twentieth century. The same

human nature, dominated by the same religious bigotry, burned Savonarola and Michael Servetus at the stake — and would crush out all opposition to-day had it the power.

**U**NLIKE religion, Science has not a record of blood — is not hewing its way to recognition with the sword, or compelling acceptance by torture — is not seeking to proselyte with sophistry, or obtain power by intrigue. — Its appeals are not to fear and prejudice but to reason and intelligence.

With such a record all friends of Science have just occasion for satisfaction. — But with a perfidious insatiate foe it should not be forgotten that "eternal vigilance is the price of Liberty!"

The sleuth hounds of medievalism are still in training?

It has not been so long ago since men of liberal learning were being pursued — not so very long ago — yesterday in poor priest-ridden Spain?

There is still prevalent everywhere in the world a deplorable amount of priestly domination. — Lifting somewhat in France and Italy and other European and Asiatic countries — its dark shadow is menacing America more and more: — the dissipation of which can only be hoped for through scientific, nonsectarian education, and encouragement of independent thought and inquiry.

**D**OGMATIC religion is an embodiment of error — little less than criminal to believe or teach!

Not an article of the Nicene or Apostles' creed, or of the Westmin-

ster Confession is in accord with the facts of Science or revelations of Nature: and no sincere thinking person can accept them. — No wonder their repetition is supplemented with "Oh Lord increase our faith!"

Intellectual liberty is incompatible with membership of any church or religious order — demanding as they do complete renunciation of reason, and abject faith.

It is lamentable that so many are persuaded to turn from the light of Science and Reason to be bewildered and lost in some form of mysticism.

There is no profession more baneful or more despicable than that which practices on the religious credulity of the multitude.

The idea of any man or set of men assuming to know and to dic-

tate what others shall or shall not believe is simply astounding! And it is yet more astounding that people with the same or better means and ability of knowing, should submit to such dictation!

Unthinking belief is an insult to Reason, or to any possible religious truth.

No man or woman, with any brain power, will accept a creed on the basis of any clerical authority — or because others have done so.

**H**OWEVER numerous or noted its adherents, no system is entitled to credence without the most careful scrutiny.

In the natural sciences alone are we justified in accepting conclusions reached by men of known ability, — yet even here personal investigation is advisable. — But the

absurd assumptions of ecclesiasticism have no claim whatever for serious consideration, — with no foundation in fact, — appealing to the emotions — unreasoning, unreasonable, — pretending to be the exponent and exemplar of all mercy and morality, — yet with a record written in blood and tears, of wars and massacres the most merciless and cruel that blot the pages of history or blacken the annals of man!

Replete with harrowing details of cruelty and crime, of people inhumanely plundered tortured and killed, one who reviews church history even in the most desultory manner, cannot fail of being impressed with the amount of misery everywhere engendered by religious bigotry and intolerance.

**A** SPECIES of insanity, hysterical in type. — Religion, in place of a paradise — has made of the world a pandemonium! In place of harmony it has created discord! In place of peace has fomented strife! In place of kindness and love it has inspired malevolence and hate! Masquerading in the garb of mercy it has aroused the most malignant passions of human nature!

A pestilence! A scourge! Its victims have been more numerous than from all other calamities combined.

It is estimated that upwards of five billion human beings have thus perished — immolated on the altar of religion! — A number equal to nearly six times the present population of the globe. — And yet



there are people who claim that religion is and has been a blessing to mankind?

**K**INDNESS and love are the very essence of morality! — But the record of the two most pretentious, if not the most prevalent religious organizations in the world to-day — symbolized by cross and crescent, is one of ensanguined hate! — From which we turn with infinite relief to the more sublime, more humane, and more purely ethical teachings of Gaudama and Confucius, — and to the imperishable philosophy of ancient Greece and Rome.

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Religion and morality are not synonymous. — A person may be moral without being religious — or religious without being at all moral.

It is not necessary to believe — or belong to anything — or be kept infantile, or ignorant of Natural Science. . . Mankind can bear the truth and be good.

Some of the worst people have been believers — many of the best have been skeptics.

Uniform right action is the result of natural disposition rather than religious faith. . . It is comparatively easy for one with generous impulses to act unselfishly.

Profession does not amount to much without inherent moral principle back of it.

One man is better than another if more sincere and trustworthy.

One religion is better than another if it stimulates thought, and renders mankind more unselfish.

A person may be indifferent, or opposed to all church dogma, at the same time of the deepest religious or poetic nature, and with the highest ideals of practical ethics.

**T**HE QUESTION IS how much longer must pure ethics be burdened and polluted with church dogma and exploited in the interests of narrow sectarianism?

How much longer is priestcraft to curse the world and pervert the minds of the multitude with its damnable superstitions in the name of religion and morality?

The question is whether Science or superstition shall prevail? — There is no question as to which is the better foundation for character and good citizenship.

The question is not how much or how many if any of the dogmas of a soulless theology may be resuscitated and saved, but how many of the divine truths of Nature can be known?

The problems of to-day are not those of yesterday.

The question about any matter yesterday was whether in accord with "tradition?"

The question to-day is, if in harmony with Science?

There can be no problem to those who do not care to be disturbed with an idea.

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We repeat — heretofore it has been religion, now it is reason, — heretofore it has been superstition, now it is Science that is summoning all things to judgment.

**C**HRISTIAN ecclesiasticism, with all of its claims and assumptions of divine alliance and authority — after ages of pretense and failure to produce any lasting improvement in human nature — or develop anything but religious bigotry and intolerance in the world, — would seem to demand and justify complete abandonment of supernaturalism and entire reliance on purely rational means in dealing with all conditions and problems of life.

The moral order, as elsewhere stated, is a product of gradual evolution eliminating the selfish and brutal and developing the social and ethical, as the race have receded from a primitive animal ancestry.

This perfectly natural process, divorced from all religious belief, may be greatly advanced and utilized by scientific co-operation.

**A** RADICAL change in human nature is possible — a higher type of manhood may be developed — inborn and transmissible.

In place of the conglomerate mass of ugliness and moral deformity now everywhere prevalent — a race of moral giants may be evolved!

The general welfare and common good demand the production of men! — To fill the world with noble, lovable, unselfish human beings, with some approach to perfection — is of paramount interest and importance, — and is possible — by observing as much care in breeding mankind as of domestic animals.

Slaves to inheritance, — a large fraction of the human race are in every way unfit to beget or rear offspring, — great crowning end of life: — pre-eminently attained by scientific methods only!

**I**F THE STATE has any excuse for existing, or any function to perform, is there anything more essential or more necessary than supervision of procreation, as well as education, with a view to improved civilization and citizenship?

It is amazing that with all efforts to stamp out disease and crime, no more efficient measures have thus far been used to prevent their propagation!

No doubt the Ministerial and Legal professions are interested in keeping the world on a criminal basis.

Licensed to prevaricate and plunder, proselyte and pillage, — prison convicts are not more dispisable or criminal.

Intrenched behind forms and ceremonies, precedent pretence and palaver: — case-hardened, petrified, — beyond possible reform or redemption!

Destructive revolution must precede constuctive evolution!

*Truths of Science are Sacred! —  
Nature alone Divine!*



**"Holy Church" — "Holy Father" —  
*Holy Humbug!***

*Who are you that claim to know?  
How do you know? By what right  
or authority do you presume or dare  
to dictate — dominate — damn!*

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**R**EALIZING the fundamental weakness of their position, and the utter impossibility of supporting it with actual facts, the clergy are forever insisting on unquestioning faith.

Inquiry has always been feared and fought. . . Reason considered dangerous and of the Devil: — the superstitious do not dare to use it, the fanatic does not have it, and the vulgar rabble are to ignorant or indifferent to think or reason, and much rather play ball.

A system which seeks to perpetuate its power by suppressing inquiry, cannot be based on Eternal Truth!

A religion that cannot bear scientific investigation is a fraud!

A political or religious "boss" is alike obnoxious to a free and progressive people.

Any man or woman who allows another to do their political or religious thinking is an enemy to free institutions — unfit to be the citizen of a Republic.

Honest earnest thought and inquiry are safe and desirable at all times on all subjects.

If unable to fully comprehend the situation, we may with the aid of common-sense, which is another term for native instinct, guess near enough right for all practical purposes — at least do our own guess-work? — All faith is guess-work, to be eliminated by actual knowledge.

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People who think and reason may be lost to the Church but saved to Science and Learning.

**W**HERE would human progress be if no one had the brain power and moral courage to think differently from his ancestors?

A truly great and worthy progenitor would say to his progeny — think not as I have thought, — believe not as I have believed, — think and act independently; — follow your own convictions; — above all things be sincere! — Do not be a cowardly hypocritical time-serving priest-ridden nonentity!

While philosophers and thinkers of antiquity and of all time have ignored the priestly order, — the thoughtless multitude have always been easy dupes.

All religious belief — whatsoever wheresoever whensoever — is equally baseless, — although some systems, less cumbered with dogma, are more reasonable.

**S**HALLOW empty insincere — more noxious than the exhaled breath with which expressed — in much preaching there is much prevarication, much sophistry, and great weariness.

The most strenuous defenders of the faith are frequently the most destitute of moral sense.

The Multiplication Table needs no defense! Great truths of Nature need no defense! Scientific facts need no defense! — They need to be understood — they invite investigation!

The selfish, the unjust, the false, the pretentious, need defense — need lawyers, and judges, and preachers, and bishops; a police-force and a pope!

Afraid of the light — afraid of inquiry — afraid of Science — afraid of facts; — Christian Ecclesiasticism, a complete fabrication and fraud, is totally indefensible!

**H**OWEVER kindly and tolerant in other respects, Church-members are apt to be very intolerant of having cherished beliefs in the least questioned or disturbed, — oblivious of the fact that religious bigotry, holding the centre of the stage, has done little else than outrage Reason and defame Nature, "since the world began."

Unable to find logical grounds for faith, these pious people talk of feeling things in their inner consciousness — whatever and wherever that may be — the last argument of fanaticism, void of reason science or sense. — Devotees of all sorts of superstition doubtless feel that way at times?

Fortunately the great evolutionary law of Nature is supreme: — moulding all thought, modifying all belief, eliminating all superstition.

**S**INCERE men and women have redeemed all generations! — And are found to-day, in all lands — among all people — in and out of all religious bodies.

Some of the best, through a mistaken sense of duty, bow in worship. . . Many of the worst, with the basest motives, preside at the altar.

It is against this latter class, and the stupendous scheme of fraud and deception which they perpetrate and practice, that contention is made.

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Worthy are they who discover facts and dare defend! — Thrice worthy, who uncover fraud, and dare denounce!



**T**HERE are diseased conditions that call for heroic treatment. . . France and Italy, after centuries of endurance, found it necessary to employ radical measures to rid the body-politic of a pestilential priesthood.

The people at length awoke to the fact that children and youth were being corrupted by Jesuitical teaching, which led to the suppression of this infamous Order, and entire control of education by the State.

Yet this same abomination, aided by the sweepings of the whole earth, holds the balance of power in America to-day; — elements of a social and religious upheaval unequalled in human history; — more relentless, more appalling!

The fight of France and Italy is the fight of social and intellectual liberty the world over.

**I**MPRESSIONS made on the plastic brain of adolescence are indelible! — Aware of this fact, the clergy, in the name of charity or moral training, seek to get control of children and are filling their minds with religious error and superstition, a lifetime cannot efface.

It has always been the policy of priestcraft to perpetuate its power and influence thus.

With this selfish end in view, it begs money — builds orphanages — invades homes — gets on to school-boards — and worms its slimy way into more or less control of all public offices and institutions.

It is an irreparable wrong to teach anything but exact truth! — A crime against the moral and intellectual development of the individual and of the race, to instil

into juvenile minds church dogma.

No State or Nation can afford to have its future citizens thus instructed; — their future possibilities thus dwarfed and blighted.

The church is not the custodian or conservator of morality, or good citizen-ship, or of civilization even.

If it is a crime to teach error, or obtain money under false pretenses, then the church and clergy are old criminals.

The selfish motives, baseless assumptions and baneful influence of ecclesiasticism, calls for the discontinuance of public propaganda thereof, — for complete emancipation of learning from religious domination, — and for the exclusively scientific and secular training and education of youth.

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Medieval thought is radically inconsistent with twentieth century science!

**O**NE of the more pretentious religious reactionaries infesting this country, recently said, "education without the aid of religion is a modern delusion of the most pernicious kind." — An echo from the Dark Ages!

Education to-day means something more than tenth century superstition.

Religion, in place of developing has dwarfed and fettered understanding.

Only as thought has been free has it been productive,

Only as learning has been unencumbered by religion has it attained efficiency and value.

Only as education has become scientific has it become useful and ethical.

\* \* \* \*

A true ethics as a true philosophy must accord with natural order, which Science alone can formulate.

**A**MERICA cannot afford to jeopardize its priceless heritage of liberty and self-government, by allowing any religious influence or control whatever of public education.

Of the first importance and greatest utility, — it is the province of all schools to teach Science rather than superstition.

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Schools and colleges should invite and encourage all speculations, — all doubt, all skepticism, all inquiry, — should not be afraid, or try to suppress any human thought!

The crowning glory of all institutions of learning is the development of original ideas!

“Learning that dares not move lest it tread on some ecclesiastical toe, is contemptible cant!”

**R**ELIGION is a purely personal matter, — not to be imposed on others, — or have any voice or concern whatever in public institutions or councils of State. . All its ministrations should be strictly private and domestic.

While allowing the widest freedom of thought and expression, — no religious Faith or Order should be recognized, or favored in any way, by the general government.

Instead of being a source of strength to national life, as our friends the enemy would have us believe, dogmatic religion is a menace and source of weakness, — fomenting endless discord and strife, leading eventually to revolution — or to social and civic degeneracy.

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Where the Church is rampant, the State is rotten!

**C**HURCH of the Inquisition and of Ignorance! — Assuming infallibility! — Claiming supernatural authority! — This great ecclesiastical octopus, never has and never will yield any of its power, or abandon any position without a struggle. — It never has and never will progress, save under compulsion.

In place of aiding it has always opposed and retarded human progress — not only in the middle ages but in all ages; — not only in Italy and Spain, but in all Europe and the whole world.

Satisfied with nothing less than absolute controul of all human thought and action — where it could not dominate, it has tortured and damned!

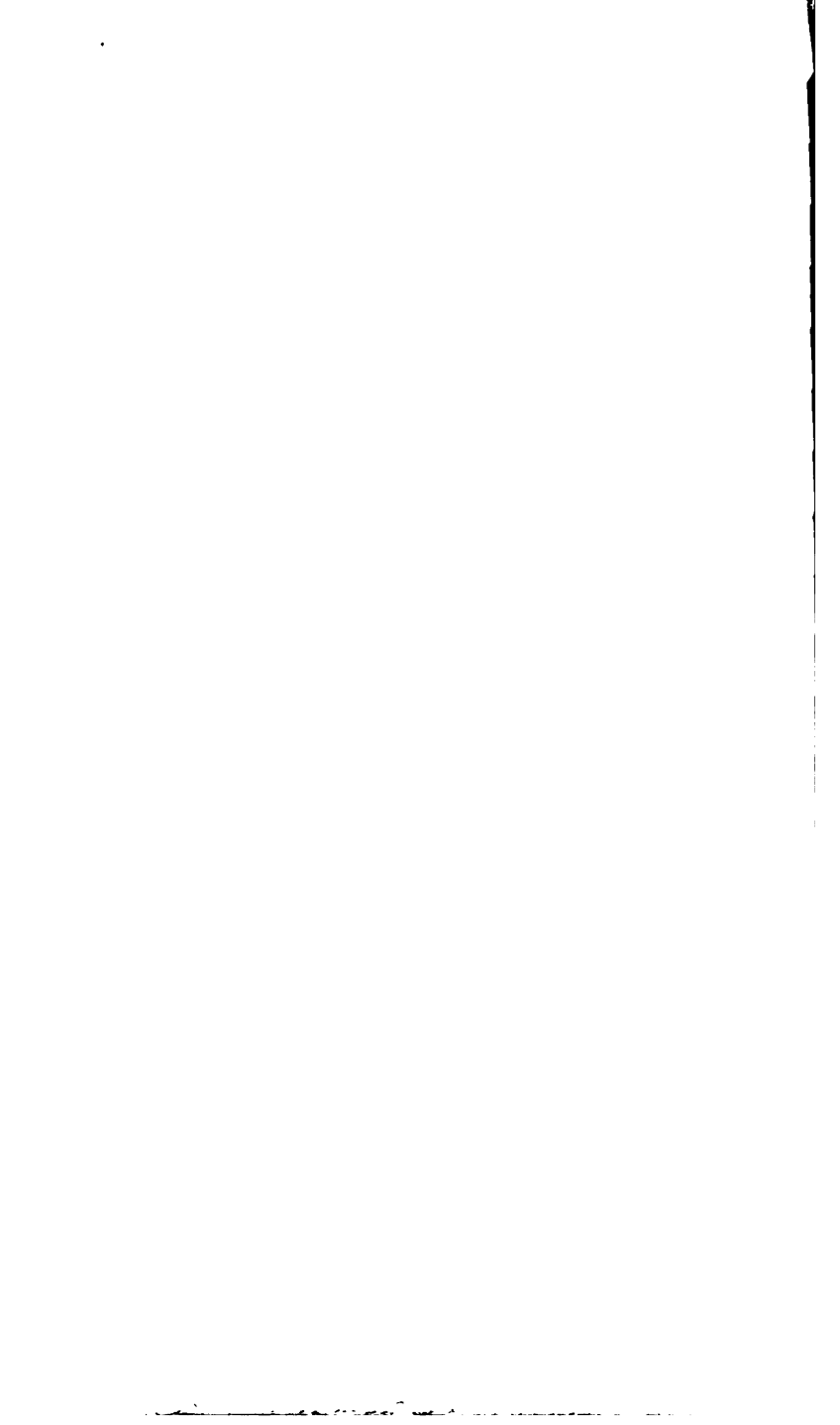
A foe to scientific learning, — to free thought and to free men, — it has ever been the willing tool and accomplice of tyranny.

*He who contends for freedom of thought and action anywhere, is contending for liberty and the uplifting of mankind everywhere.*

*Medieval authority is opposed to freedom of thought everywhere, and to intellectual and civil liberty anywhere.*



*Religion has been weighed in the  
balances, and found wanting!*



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**H**UMANE people everywhere desire universal peace and concord. . . This state of things will never be brought about through any religious or church influence or co-operation whatever! — In fact religious prejudice is the greatest obstacle in the way of its consummation to-day.

The countless wrangling sects — multiplying with the centuries, must forever dispel this illusive dream.

The only hope of universal peace is in universal ecclesiastical disintegration and dissolution — in connection with developments of Science and Sociology.

Universal ignorance, and complete subjection, — mind, body, and estate, — are the only conditions acceptable to ecclesiasticism.

As was the case in the middle ages over all Europe, — as is the case in Spain to-day, — as were conditions in Italy, until inspired and led by Garibaldi and Cavour, she threw off papal domination, and has become united and progressive; with a future, unsurpassed by any country on earth.

Poor, despised, disunited, dismembered, — kept so for centuries by a perfidious church! — The struggle of Italy for national life, is the most momentous on record.

Her bitterest enemy has been of her own household, the papacy, — and her most insidious foe to-day!

**I**N AN address before Penn Chapter Intercollegiate Socialist Society, a certain clergyman said, "the weakness of the socialist propaganda is its ignoring religious truth."

What is religious truth? What system or sect on earth ever has or ever will hold uniform, or universally accepted belief?

The most sensible thing about the socialist movement is ignoring religion altogether. . . Any attempt to harmonize progressive ideas with church dogma would prove disastrous to the cause.

When the contending sectaries of christendom agree among themselves as to what constitutes "religious truth," — and shake hands across the bloody chasm, — it will be in order for them to urge acceptance on the part of others.

**W**HEREAS truths of Science and fundamental principles of right and justice, have been ascertained and uniformly acted upon more or less everywhere, — there never has been and never will be any consistent or uniform religious faith.

While each sect asserts that they alone are right and all others wrong, — Science has long since proven them all alike false.

A small fraction only, of the human family, have been reared in Judaistic or Christian belief, — much the larger part have lived and died in some form of Buddhist faith.

No unprejudiced person of any appreciable understanding, can accept or be satisfied with claims to a supernatural, or superhuman origin, put forth in support of any religion, ancient or modern.

Free from dogma, the ethical in all systems, appeals and applies to all people of all time.

The Philosophy of India — almost purely ethical — is alone worthy to survive.

**H**ANKIND do not need more religion, but more knowledge. . . They already believe so many things that are not so, it is impossible for them to learn anything that is so; — so full of faith there is no room for facts.

Forever making a mess of things. . . Religion has made people narrow, bigoted, and intolerant. . . Instead of being more considerate and kindly, they have become more contentious and cruel!

A fraud! A curse! A menace! — It would be a blessing to the world and to all mankind, if the entire ecclesiastical outfit, were swept at once and forever from the face of the earth, — destroyed root and branch, — and a scientific and philosophical study of the universe substituted therefor.

While by no means inclined to go as far as one great Vermont Iconoclast, in saying, "all clergymen should be hung and all churches burned!" — We will say that all high ecclesiastics should be compelled to wear drilling, and eat bread in the sweat of the brow; — and that all church buildings be converted into Scientific Laboratories, — open and free to all.

Furthermore, it would be advisable for ex-clergy and lay membership, to organize "Nature Clubs," for social, ethical, and scientific purposes.



**F**AMILIARITY with all branches of Natural Science has come to be an indispensable necessity for every one, — a taste for which cannot be to early acquired.

That of Biology, treating as it does of the inception and development of life on the earth, is of the greatest interest.

This profane, yet most *Sacred* Science, — more wonderful than fairy tale or ancient story, — clothed in simple, attractive language, should become the fire-side companion of every home, and a part of the curriculum of every public school in the land.

It would be a glorious thing, if the Natural Sciences, especially that of Biology, could take the place of the Bible, in church and Sunday-school.

**A**CTUAL phenomena of Nature are sufficiently marvelous, without resorting to fiction, to interest or amuse.

It is not only unnecessary; but positively wrong to deceive children in any way; — to inculcate myth or fable of any kind, in connection with mental or moral discipline; — of which latter, sincerity and love of Nature are the essentials.

The erroneous ideas of the universe, and of life, being taught in home, and church, — and in fact everywhere, — is deplorable! —

Why not develop sense, by talking and teaching sense?

The great charm of childhood is sincerity, — too soon lost by precept and example.

The after life of most thinking people is a perpetual struggle with the false impressions of early years,

**B**EGOTTEN of fear, fostered by ignorance; the soul of superstition, the life of religion, the backbone of the church!—It is a question, whether the emotional in man, has not been productive of far more harm than good in the world?

The exercise of Reason, is indicative of brain power. . . Its habitual surrender to emotion and sentiment, peculiar to most religious people, betokens mental insufficiency.

The moral and ethical should not, in any case, be left to religious impulse: but become a habit; a fixed principle and rule of conduct; the basis of character.

Religious emotionalism is to uncertain and fitful, either as a safe moral guide or an incentive to rational thought or action.

Ecstatic states of mind, — formerly believed to be supernatural, — are now well known to be perfectly natural — at the same time psychopathic phenomena.

Next to perverting the common mind — the thing most to be regretted is the debauchment of Genius! — The prostitution of both Music and Art to the service of superstition!

\* \* \* \*

It would be absurd to think of inducing people to accept scientific truths with the aid of music, or lurid rhetoric, — prolific of hysteria and hypnosis, rather than thoughtfulness and sense.

Noise, more or less harmonious, may sooth for a time the "savage breast," — or sway the thoughtless masses, — but the hope of humanity to-day, the world over, is in Science rather than psalm-singing.

**R**EASON and common-sense, rather than emotion and sentiment, should govern human conduct, and direct all the affairs of life.

The acquisition of facts, or determination and adjustment of any important matter, requires calm dispassionate thought and judgment, — above all things, a love of Truth and Justice!

There was never a wrong righted through appeals to feeling and passion, which might not have been more satisfactorily accomplished by a dispassionate appeal to reason.

\* \* \* \*

*The religious and emotional in human nature, has shipwrecked and will shipwreck individuals, communities, and nations!*

**H**OWEVER inconsistent, people are apt to find plausible excuse for believing or doing whatever they like.

It is of no consequence what mankind believed last week, or last year, or day before yesterday, or two thousand years ago!

The thing of paramount importance is, not what men have believed, but what they have ascertained!

The matter of greatest personal concern is not whether people are believers or non-believers, but if trustworthy and true?

The vital question is not whether one's philosophy is optimistic or pessimistic, but whether consonant with *facts*?

**A**S Faith in "Revealed Religion" becomes less, we may find in Nature a more satisfying revelation: — an infinite harmony — an abiding peace!

A part and product of Universal Order: — only as we realize the inherent constructive and destructive energy, and absolute uniformity of Nature, is it possible to think and act rationally!

\* \* \* \*

The Great Unconscious alone, can  
evolve a World! —

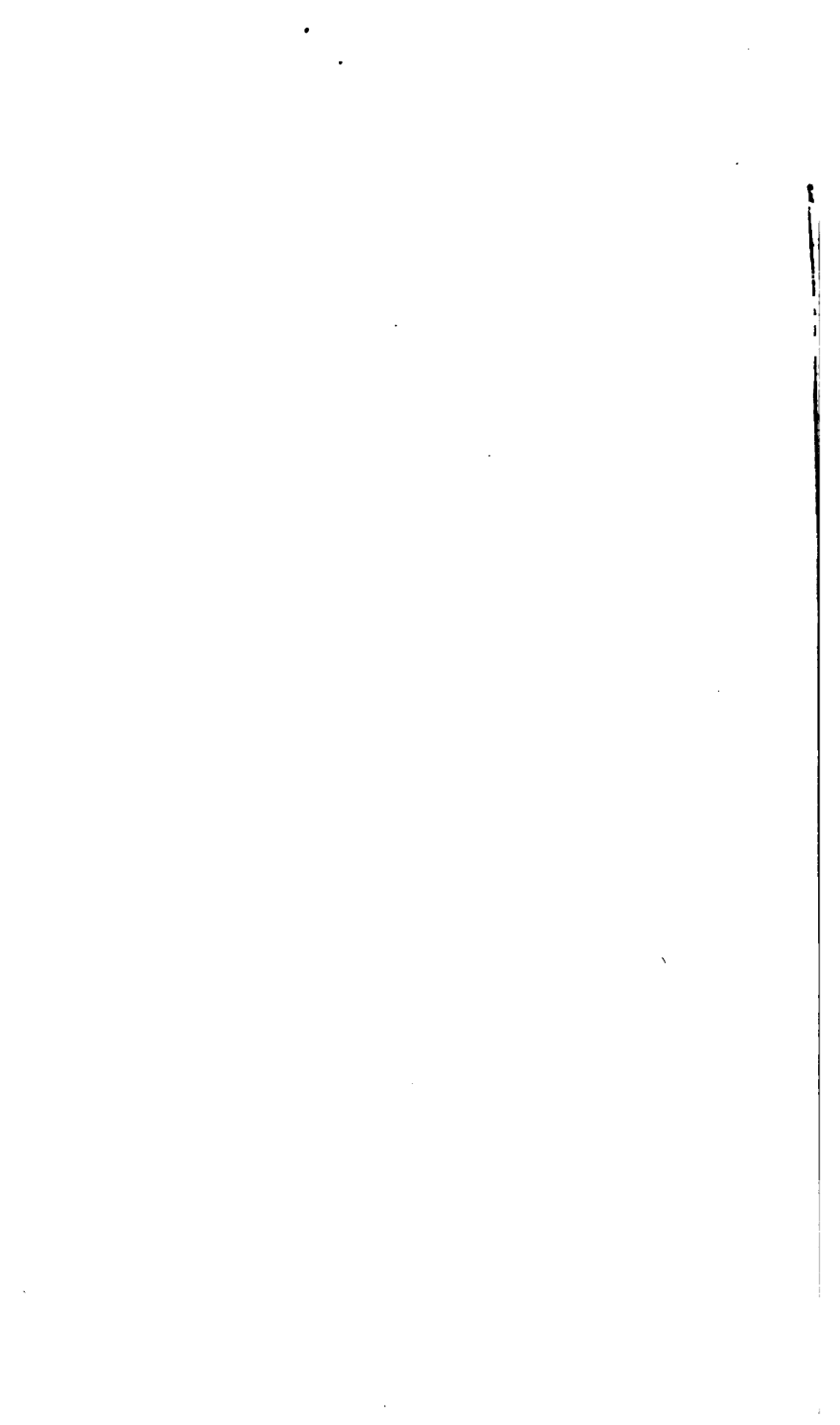
Lift up the everlasting hills and  
towering cliffs —

Carve out broad valleys, and wide  
basin of the Sea: —

Can crown with gold the closing  
day — the fading year, —

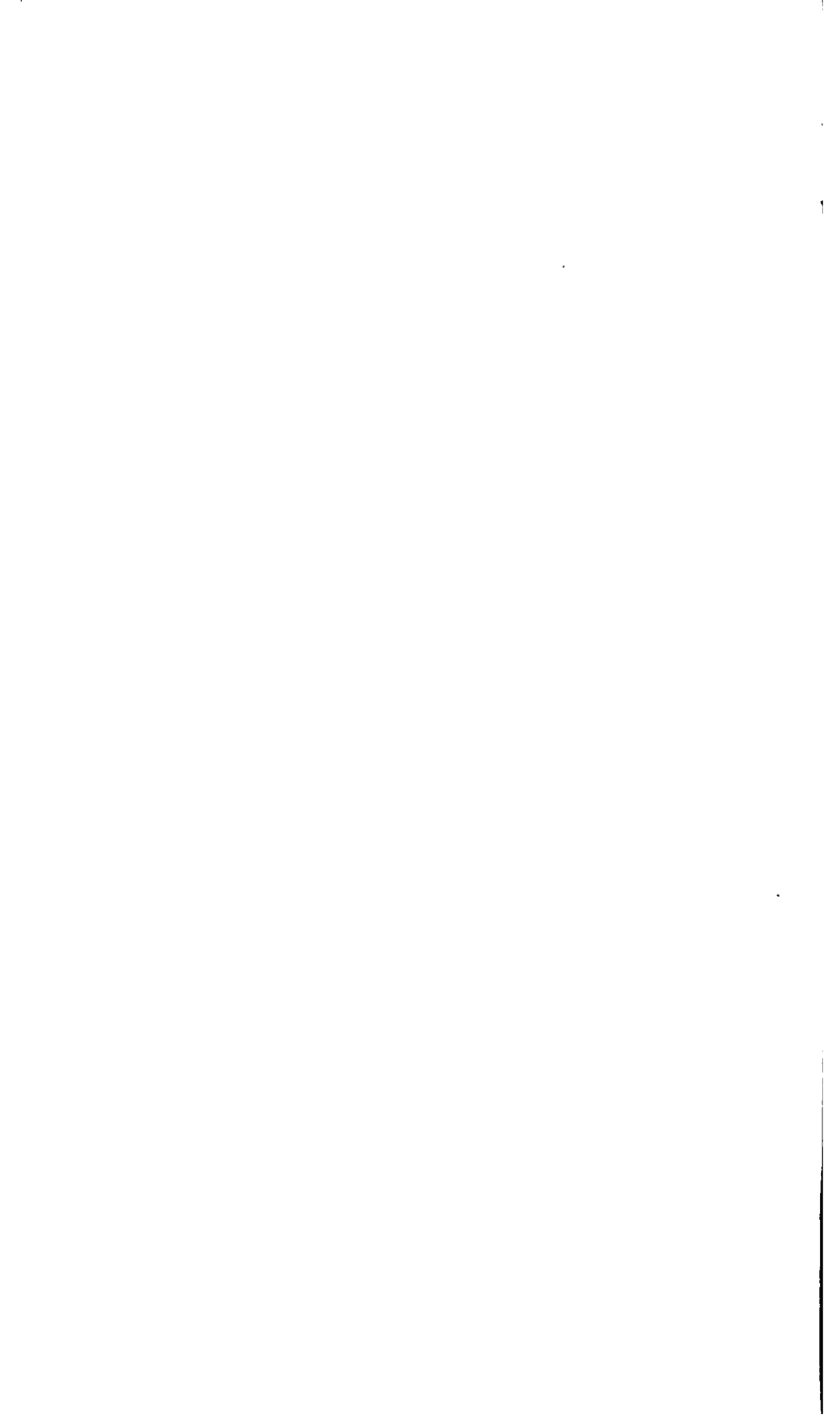
And purple all the east with hope  
of coming morn —

Of flowering Spring!

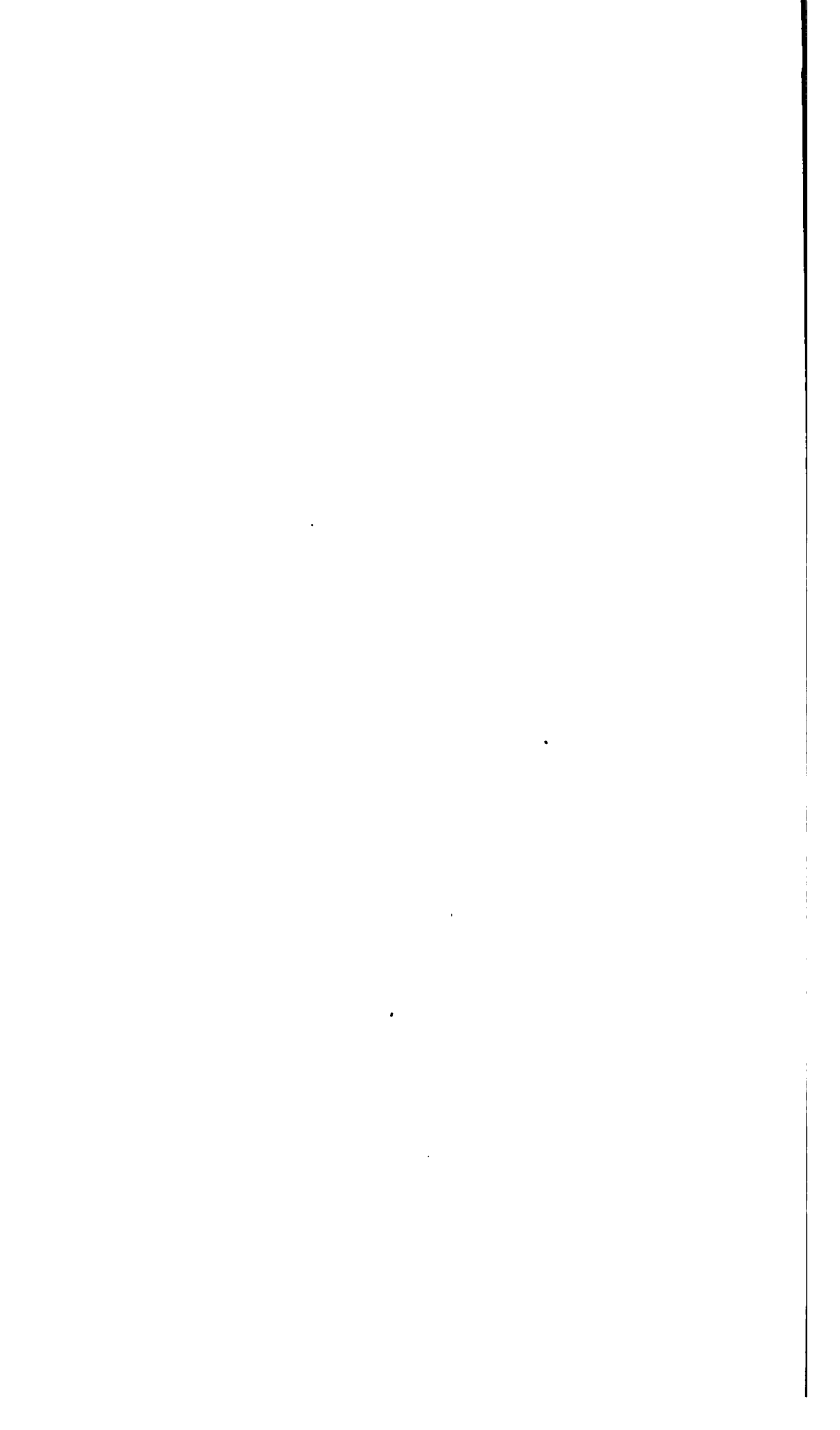




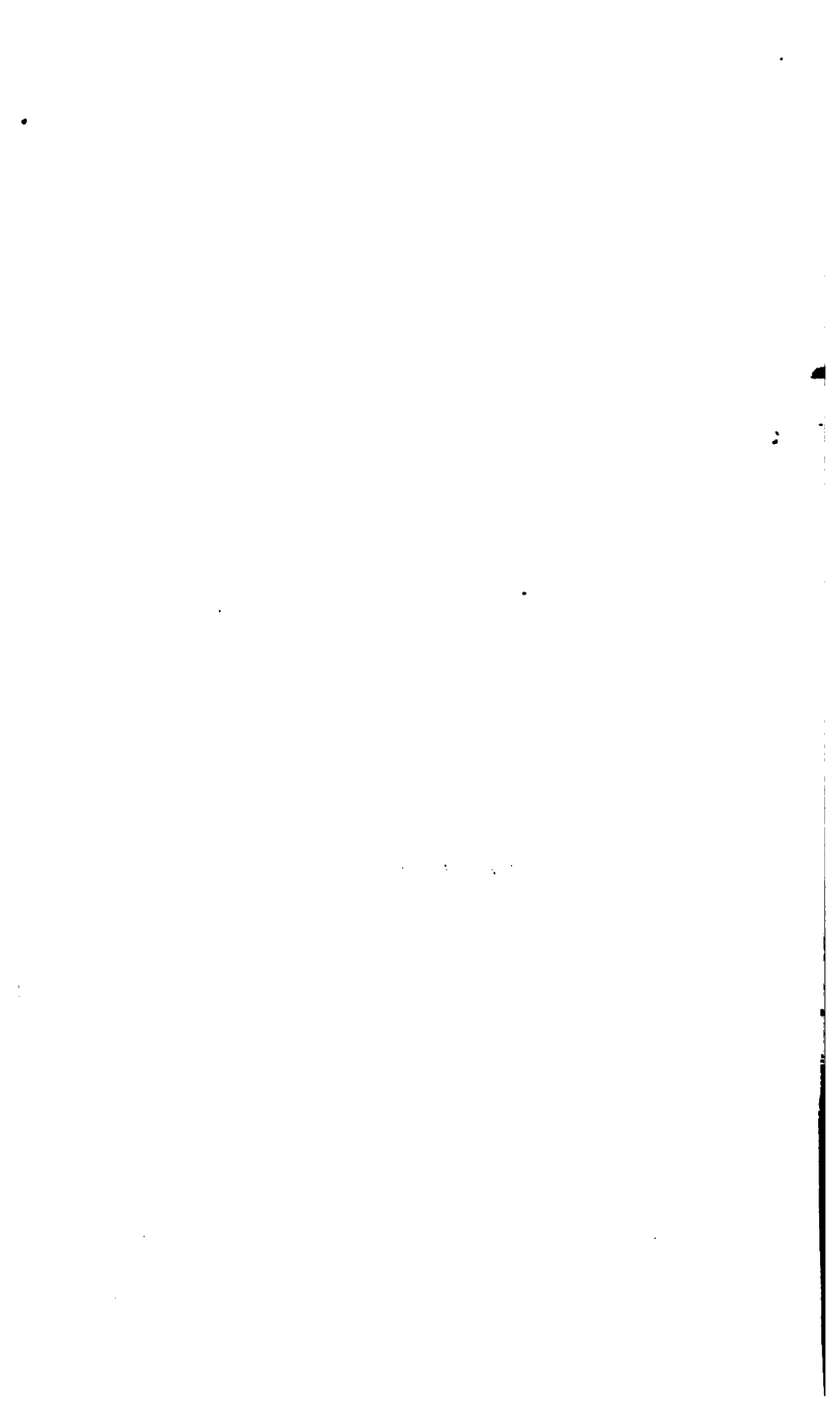












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